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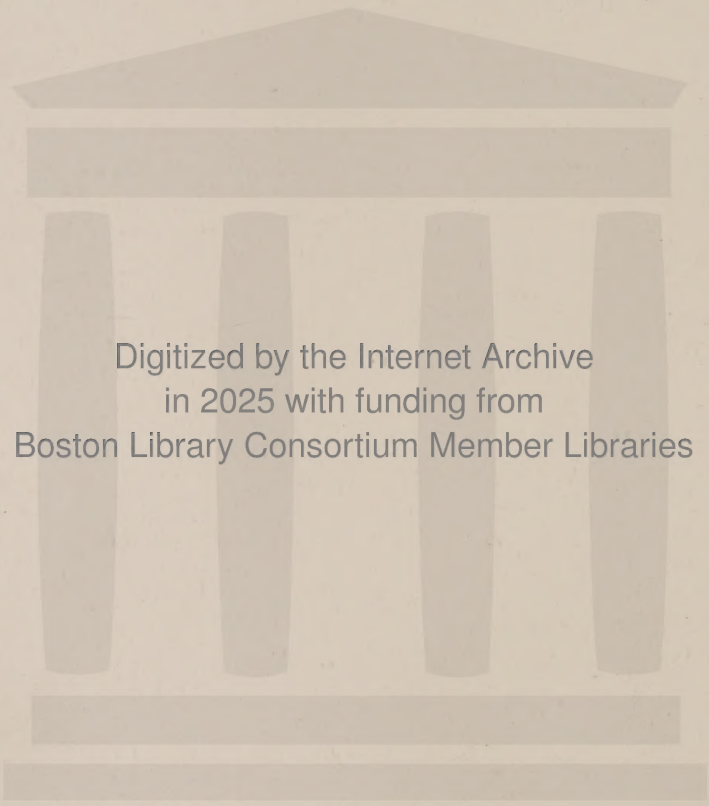
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The Pope's Encyclical Letter

Continued from the January Number.

THE RACE FOR WEALTH.

But there is still, Venerable Brethren, a deeper root of the evils we have hitherto been deploring, and unless the efforts of good men concentrate on its extirpation, that tranquil stability and peacefulness of human relations we so much desire can never be attained. The apostle himself tells us what it is: "The desire of money is the root of all evils" (I. Tim. vi. 10). If any one considers the evils under which human society is at present laboring, they will all be seen to spring from this root.

Once the plastic minds of children have been moulded by godless schools, and the ideas of the inexperienced masses have been formed by a bad daily or periodical press, and when by means of all the other influences which direct public opinion, there has been instilled into the minds of men that most pernicious error that man must not hope for a state of eternal happiness; but that it is here, here below, that he is to be happy in the enjoyment of wealth and honor and pleasure; what wonder that those men whose very nature was made for happiness should with all the energy which impels them to seek that very good, break down whatever delays or impedes their obtaining it. And as these goods are not equally divided amongst men, and as it is the duty of authority in the State to prevent the freedom enjoyed by the individual from going beyond its due limits and invading what belongs to another, it comes to pass that public authority is hated, and the envy of the unfortunate is inflamed against the more fortunate. Thus the struggle of one class of citizen against another bursts forth, the one trying by every means to obtain and to take what they want to have, the other endeavoring to hold and to increase what they possess.

Christ our Lord, foreseeing the present state of things, definitely stated in his sublime sermon on the Mount, what are the real "beatitudes" of man in the world; and thereby He may be said to have laid down the foundations of Christian philosophy. Even in the eyes of the adversaries of the faith they are full of incomparable wisdom, and form a most complete religious and moral system; and certainly all would admit that before Christ, Who is the Very Truth, no such teaching in those matters had ever been uttered with such weight and dignity, or with such a depth of love.

Now, the whole secret of this divine philosophy is, that what are called the goods of this mortal life have indeed the appearance of good, but not the reality; and, therefore, that it is not in the enjoyment of them that man can be happy, in the divine plan, so far are riches and glory and pleasure from bringing happiness to man that if he really wishes to be happy, he must rather for God's sake renounce them all: "Blessed are ye poor.....Blessed are ye that weep now;.....Blessed shall you be when men shall hate you and when they shall separate you, and shall reproach you and cast out your name as evil" (Luke vi. 20-22). That is to say, that it is through the sorrows and sufferings and miseries of this life, patiently borne with, as it is right that they should be, that we shall enter into possession of those true and imperishable goods which "God hath prepared for them that love Him" (I. Cor. ii. 9). This most important teaching of our Faith is overlooked by many, and by not a few it has been completely forgotten.

Hence it is necessary, Venerable Brethren, to revive it once more in the minds of all, for in no other way can individuals and nations attain to peace. Let us, then, bid those who are undergoing distress of whatever kind, not to cast their eyes down to the earth in which we are as pilgrims, but to raise them to Heaven to which we are going: "For we have not here a lasting city, but we seek one that is to come" (Heb. xiii. 14). In the midst of the adversities whereby God tests their perseverance in His service, let them often think of the reward that is prepared for them if victorious in the trial: "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory" (II. Cor. iv. 17). We must strive by every possible means to revive amongst men faith in the supernatural truths, and at the same time the esteem, the desire and the hope of eternal goods. Your chief endeavors, Venerable Brethren, that of the Clergy, and of all good Catholics, in their various societies, should be to promote God's glory and the true welfare of mankind. In proportion to the growth of this faith amongst men will be the decrease of that feverish striving after the empty goods of the world, and little by little, as brotherly love increases, social unrest and strife will cease.

The Work of Pius X.

Let us now turn our thoughts from human society to the immediate affairs of the Church, for it is necessary that Our soul, stricken with the evils of the times, should seek consolation in one direction at least. Over and above those luminous proofs of the divine power and indefectibility enjoyed by the Church, We find a source of no small consolation in

the remarkable fruits of the active foresight of our Predecessor, Pope Pius X., who shed upon the Apostolic Chair the lustre of a most holy life. For We see as a result of his efforts a revival of religious spirit in the clergy throughout the whole world; the piety of the Christian people revived; activity and discipline stimulated in Catholic associations; the foundation and increase of episcopal sees; provision made for the education of ecclesiastical students in harmony with the canonical requirements and in so far as necessary with the needs of the times; the saving of the teaching of sacred science from the dangers of rash innovations; musical art brought to minister worthily to the dignity of sacred functions; the Faith spread far and wide by new missions of heralds of the Gospel.

Well, indeed, has Our Predecessor merited of the Church, and grateful posterity will preserve the memory of his deeds. As, however, by God's permission, the field of the good man of the house "is ever exposed to the evil practices of the enemy," it will never come to pass that no work will be necessary to prevent the growth of "the cockle" from damaging the good harvest; and applying to ourselves God's words to the prophet: "Lo, I have set thee this day over the nations and over kingdoms, to root up and to pull down.....to build and to plant" (Jerem. i. 10), it will be Our constant and strenuous endeavor, as far as it is in Our power, to prevent evil of every kind and to promote whatever is good, until it shall please the Prince of Pastors to demand an account of Our discharge of Our office.

The Union of Catholics.

As We are now for the first time addressing you all, Venerable Brethren, it seems a fitting moment to mention certain important points to which We propose to give particular attention, so that by the prompt union of your efforts with Our own, the desired good results may be more quickly attained.

The success of every society of men, for whatever purpose it is formed, is bound up with the harmony of the members in the interests of the common cause. Hence We must devote Our earnest endeavors to appease dissension and strife, of whatever character, amongst Catholics, and to prevent new dissensions arising, so that there may be unity of ideas and of action amongst all. The enemies of God and of the Church are perfectly well aware that any internal quarrel amongst Catholics is a real victory for them. Hence it is their usual practice when they see Catholics strongly united, to endeavor by cleverly sowing the seeds of discord, to break up that union. And would that the result had not frequently justified their hopes, to the great detriment of the interests of religion! Hence, therefore, whenever legitimate authority has once given

a clear command, let no one transgress that command, because it does not happen to commend itself to him; but let each one subject his own opinion to the authority of him who is his superior, and obey him as a matter of conscience. Again, let no private individual, whether in books or in the press, or in public speeches, take upon himself the position of an authoritative teacher in the Church. All know to whom the teaching authority of the Church has been given by God; he, then, possesses a perfect right to speak as he wishes and when he thinks it opportune. The duty of others is to hearken to him reverently when he speaks and to carry out what he says:

As regards matters in which without harm to faith or discipline—in the absence of any authoritative intervention of the Apostolic See—there is room for divergent opinions, it is clearly the right of everyone to express and defend his own opinion. But in such discussions no expressions should be used which might constitute serious breaches of charity; let each one freely defend his own opinion, but let it be done with due moderation, so that no one should consider himself entitled to affix on those who merely do not agree with his ideas the stigma of disloyalty to faith or to discipline.

The Integrity of Faith.

It is, moreover, Our will that Catholics should abstain from certain appellations which have recently been brought into use to distinguish one group of Catholics from another. They are to be avoided not only as "profane novelties of words," out of harmony with both truth and justice, but also because they give rise to great trouble and confusion among Catholics. Such is the nature of Catholicism that it does not admit of more or less, but must be held as a whole or as a whole rejected. "This is the Catholic faith, which unless a man believe faithfully and firmly, he cannot be saved" (Athanas. Creed). There is no need of adding any qualifying terms to the profession of Catholicism: it is quite enough for each one to proclaim "Christian is my name and Catholic my surname," only let him endeavor to be in reality what he calls himself.

Besides, the Church demands from those who have devoted themselves to furthering her interests, something very different from the dwelling upon profitless questions; she demands that they should devote the whole of their energy to preserve the faith intact and unsullied by any breath of error, and follow most closely him whom Christ has appointed to be the guardian and interpreter of the truth. There are to be found today, and in no small numbers, men, of whom the Apostle says that: "having itching ears, they will not endure sound doctrine: but according to their own desires they will heap up to themselves teachers, and will indeed turn away their hearing from the

truth, but will be turned unto fables" (II. Tim. iv. 3-4). Infatuated and carried away by a lofty idea of the human intellect, by which God's good gift has certainly made incredible progress in the study of nature, confident in their own judgment, and contemptuous of the authority of the Church, they have reached such a degree of rashness as not to hesitate to measure by the standard of their own mind even the hidden things of God and all that God has revealed to men. Hence arose the monstrous errors of "Modernism," which Our Predecessor rightly declared to be "the synthesis of all heresies," and solemnly condemned. We hereby renew that condemnation in all its fulness, Venerable Brethren, and as the plague is not yet entirely stamped out, but lurks here and there in hidden places, We exhort all to be carefully on their guard against any contagion of the evil, to which we may apply the words Job used in other circumstances: "It is a fire that devoureth even to destruction, and rooteth up all things that spring" Job xxxi. 12). Nor do We merely desire that Catholics should shrink from the errors of Modernism, but also from the tendencies or what is called the spirit of Modernism. Those who are infected by that spirit develop a keen dislike for all that savors of antiquity, and become eager searchers after novelties in everything: in the way in which they carry out religious functions, in the ruling of Catholic institutions, and even in private exercise of piety. Therefore it is Our will that the law of our forefathers should still be held sacred: "Let there be no innovation; keep to what has been handed down." In matters of faith that must be inviolably adhered to as the law; it may however also serve as a guide even in matters subject to change, but even in such cases the rule would hold: "Old things, but in a new way."

As men are generally stimulated, Venerable Brethren, openly to profess their Catholic faith, and to harmonize their lives with its teaching, by brotherly exhortation and by the good example of their fellow men, we greatly rejoice as more and more Catholic associations are formed. Not only do We hope that they ill increase, but it is Our wish that under Our patronage and encouragement they may ever flourish; and they certainly will flourish, if steadfastly and faithfully they abide by the directions which this Apostolic See has given or will give. Let all the members of societies which further the interests of God and His Church ever remember the words of Divine Wisdom: "An obedient man shall speak of victory. (Prov. xxi. 8), for unless they obey God by showing deference to the Head of the Church, vainly will they look for divine assistance, vainly, too, will they labor.

Loyalty to the Bishops.

Now, in order that all these recommendations should have the results We hope for, you know, Venerable Brethren, how necessary is the prudent and assiduous work of those whom Christ our Lord sends as "laborers into His harvest," that is to say the clergy. Remember, therefore, that your chief care must be to foster in the holiness which becomes them the clergy you already possess, and worthily, to form your ecclesiastical students for so sacred an office by the very best available education and training. And although your carefulness in this respect calls for no stimulus, nevertheless We exhort and even implore you to give the matter your most careful attention. Nothing can be of greater importance for the good of the Church; but as Our Predecessors of happy memory, Leo XIII. and Pius X., have definitely written on this subject, there is no need of further counsels from Us. We only beg of you that the writings of those wise pontiffs, and especially Pius X.'s "Exhortation to the Clergy," should thanks to your insistent admonitions, not be forgotten, but ever attended to carefully.

There remains one matter which must not be passed over in silence, and that is, to remind the priests of the whole world, as Our most dear sons, how absolutely necessary it is, for their own salvation, and for the fruitfulness of their sacred ministry, that they should be most closely united with their Bishop and most loyal to him. The spirit of insubordination and independence, so characteristic of our times, has, as We deplored above, not entirely spared the ministers of the Sanctuary. It is not rare for pastors of the Church to find sorrow and contradiction where they had a right to look for comfort and help. Let those who have so unfortunately failed in their duty, recall to their minds again and again, that the authority of those whom "the Holy Spirit hath placed as Bishops to rule the Church of God" (Acts xx. 28) is a divine authority. Let them remember, that if, as we have seen, those who resist any legitimate authority, resist God, much more impiously do they act who refuse to obey the Bishop, whom God has consecrated with a special character by the exercise of His power. "Since charity," wrote St. Ignatius Martyr, "doth not suffer me to be silent concerning you, therefore was I forward to exhort you, that you run in harmony with the mind of God: for Jesus Christ also, our inseparable life, is the mind of the Father, even as the Bishops that are settled in the farthest parts of the earth are in the mind of Jesus Christ. So then it becometh you to run in harmony with the mind of the bishop (Ep. ad Ephes, iii.). These words of the illustrious Martyr are re-echoed throughout the ages by the Fathers and Doctors of the Church.

Moreover, bishops have a very heavy burden in consequence of the difficulties of the times; and heavier still is their anxiety for the salvation of the flock committed to their care: "For they watch as being to render an account of your souls" (Heb. xiii. 17). Are not, then, they to be termed cruel who, by the refusal of the obedience which is due, increase that burden and its bitterness? "For this is not expedient for you" (Heb. xiii. 17), the Apostle would say to them, and that, because "the Church is a people united to its bishop, a flock which adheres to its pastor" (St. Cyprian: Ep. 66 [al. 69]), whence it follows that he is not with the Church who is not with the bishop.

And now, Venerable Brethren, at the end of this Letter, our mind turns spontaneously to the subject with which we began; and we implore with our most earnest prayers the end of this most disastrous war for the sake of human society and for the sake of the Church; for human society, so that when peace shall have been concluded, it may go forward in every form of true progress; for the Church of Jesus Christ, that freed at length from all impediments it may go forth and bring comfort and salvation even to the most remote parts of the earth.

The Freedom of the Church.

For a long time past the Church has not enjoyed that full freedom which it needs—never since the Sovereign Pontiff, its Head, was deprived of that protection which by divine Providence had in the course of ages been set up to defend that freedom. Once that safeguard was removed, there followed, as was inevitable, considerable trouble amongst Catholics: all, from far and near, who profess themselves sons of the Roman Pontiff, rightly demand a guarantee that the common Father of all should be, and should be seen to be, perfectly free from all human power in the administration of his apostolic office. And so while earnestly desiring that peace should soon be concluded amongst the nations, it is also Our desire that there should be an end to the abnormal position of the Head of the Church, a position in many ways very harmful to the very peace of nations. We hereby renew, and for the same reasons, the many protests Our Predecessors have made against such a state of things moved thereto not by human interest, but by the sacredness of our office, in order to defend the rights and dignity of the Apostolic See.

It remains for Us, Venerable Brethren, since in God's hands are the wills of princes and of those who are able to put an end to the suffering and destruction of which We have spoken, to raise Our voice in supplication to God, and in the name of the whole human race, to cry out: "Grant, O Lord, peace in our day." May He who said of himself: "I am the Lord.

.....I make peace" (Isaiah xii. 6-7) appeased by our prayers, quickly still the storm in which civil society and religious society are being tossed; and may the Blessed Virgin, who brought forth "the Prince of Peace," be propitious towards us; and may she take under her maternal care and protection Our own humble person, Our Pontificate, the Church, and the souls of all men, redeemed by the divine blood of her Son.

We most lovingly grant to you, Venerable Brethren, to your clergy and to your people, the Apostolic Benediction, as a harbinger of heavenly gifts and as a pledge of our affection.

Given at St. Peter's, Rome, on the Feast of All Saints, the first day of November, one thousand nine hundred and fourteen, the first year of our Pontificate.

BENEDICT XV. POPE.

K. OF C. RITUAL.

We have never been among those who believed that it was the wisest move on the part of the Knights of Columbus to submit the working of their ritual to the judgment of other than those duly approved by the Church. On this question "The True Voice" aptly remarks: "If those who made the charges were in good faith, it would be a different matter. But they are not and they refuse to be convinced. They hug their self-made delusions as if they were their dearest possessions, and they resent any attempt to enlighten them. Better let them have their ignorance. They don't want the truth."

Four thousand one hundred and thirty-five applicants recently submitted to a competitive examination for a position in New York city service. The successful candidate was Michael F. I. Walsh, a young man from Brooklyn who attained the highest marks, his percentage being 89.60, which was fully a point better than that of his nearest rival. Young Walsh's entire course of studies was made under the auspices of the Catholic Parochial School system.

CHRONOLOGY FOR JANUARY, 1915.

1. New Year's Day. Very large attendance at all the Masses in the Catholic Churches of Portland.
   Judge Charles L. Donahue, first Catholic Judge elected by the people, begins his duties as Judge of Probate in Portland for Cumberland County.
2. Rev. N. Canuel reappointed assistant at St. Joseph's Church, Biddeford.
3. Sunday. Feast of the Holy Name.
   Fine parade of over 3000 Catholic men in Portland. Vespers and sermon by the Bishop at the Cathedral.
4. At Winthrop, funeral of Mr. Daniel Hegarthy, 85 years old, a pioneer Catholic in that section and always a staunch Catholic and a power in true layman's Apostolate. Bishop assisted and spoke at funeral Mass.
   Rev. R. Keenan transferred to the Cathedral.
8. Rt. Rev. Bishop visited Rev. Fr. Reilly, seriously ill with typhoid fever at Millinocket, and returned to Bangor in the evening.
9. Conference with several priests at Bangor and return to Portland.
11. Formation of the Catholic Institute Association for boys at the Institute, under the direction of Fr. Mahoney.
12. Meeting of the Corporations at the Bishop's House, "St. Elizabeth's R. C. Asylum," "St. Denis' Academy," "St. Joseph's Convent and Home."
    Visit from the Bishop of Curacoa, seeking aid for his Diocese.
15. Funeral of Mrs. Frank Cunningham at the Cathedral, Bishop assisted and spoke.
17. Sunday. Report, financial and spiritual, of Cathedral parish read at all the Masses. Similar report of each parish in the Diocese to be read in the parish Church on some Sunday during January and sent to the Bishop before February 1.
18. Formation of a Catholic Choral Association from the combined choirs of all the Catholic Churches in Portland and vicinity. Objects and spirit made known by the Bishop in a short address.

23. Visit of the V. Rev. Visitor General of the Dominican Fathers from Rome, also of a young Belgian priest, soliciting aid for the Diocese of Tourney.
27-28. Visit of Bishop to St. Mary's in Augusta, School and Convent.

Special Day of Expiation

PASSION SUNDAY, MARCH 21.

The Holy Father, Pope Benedict XV, has decreed a special solemn day of expiation and prayer for peace in the world on Sunday, March 21, and the Pastors are hereby instructed to carry out, with all possible care and solemnity, the Decree of the Holy See.

The Litanies of the Saints and the psalm Miserere should be a part of the public prayers, and the Prayer for Peace, compiled by the Holy Father himself, is to be read aloud at all the Masses on that day.

PRAYER FOR PEACE, POPE BENEDICT XV.

"Appalled by the horrors of war into which peoples and nations have been plunged to their ruin, we seek refuge in your heart, oh Jesus, as the only place of safety.

"From you, O merciful God, we implore a cessation of this immense and cruel hecatomb. From you, O King of Peace, we desire a place to which we may hasten with our woes.

"From your divine heart you radiated charity on earth in order that every dissension might be removed and that only peace should reign among men.

"While on earth you had throbs of the tenderest compassion for human misfortunes.

"May your heart be moved once in this hour so grave for us; replete with hatreds so fatal and carnage so horrible.

"Have pity on so many mothers in agony over the fate of their children—on unfortunate Europe, over which such a calamity impends.

"Inspire, O Jesus, the rulers of peoples with counsels of tenderness to settle the dissension which are lacerating nations so that once more men will exchange the kiss of peace.

"We appeal to you, who at the price of your blood made them brothers. As one day at the imploring cry of 'Save us, Lord, or we are lost,' you answered by calming the gale, so may you answer by restoring peace and tranquility in this world.

"You, too, Most Holy Virgin, as in other trying times, help us, protect us, save us."

Lenten Regulations

For the Holy Season of Lent, February 17-April 4, 1915.

1. All the days of Lent, except Sundays, are fast days, on which only one meal and a collation are allowed.

2. By Apostolic dispensation the use of flesh meat is allowed, once a day on all Mondays, Tuesdays, Thursdays and on all Saturdays except the second and last. On Sundays the use of meat is not limited as to the number of times.

3. The use of flesh meat and fish at the same meal is not allowed on any Sunday or week day during Lent.

4. The use of eggs, butter, milk and cheese is allowed at any meal and at the collation during Lent.

5. By Apostolic Indult of May 25, 1897, the following other dispensations are granted:

(*a*) In the morning a small piece of bread may be taken with tea, coffee, chocolate and the like;

(*b*) Those who are obliged to take dinner in the evening, are allowed to take the collation, that is about eight ounces of food, in the morning.

(*c*) Lard or fat rendered from any kind of meat may be used in preparing food on any day of Lent and on any day of fasting or abstinence throughout the year;

(*d*) The use of flesh meat, granted once a day to those who fast, is not limited in the number of times to those who are exempt from the law of fasting.

6. The following persons are exempt from fasting: the aged and all who are in a feeble condition of health; all under twenty-one years of age; women bearing or nursing children; all whose employments are so arduous or exhausting that they cannot fast without grave injury to health or serious interference with daily work.

7. Another Indult of the Holy See, granted March 15, 1895, for ten years and renewed on February 8, 1905, for ten years, allows all working people and their families the use of flesh meat once a day (or oftener if they are exempt from fasting) on all days of abstinence during the year, except Fridays, the first and last Wednesday of Lent, Holy Saturday and the Vigil of Christmas. Flesh meat and fish however, are not allowed at the same meal. All who make use of this privilege are urged to do some act of penance.

Chancery Office, February 10, 1915.

Quadragesima Collection

In a few weeks our Catholic people will be called on to make their lenten offering for the benefit of the Negro, Indian, and other poor missions in our country. We are conscious of the fact that many are the appeals for financial assistance that are placed before our devoted Catholic people; we also feel consoled that all of them represent worthy purposes, and that our hard earned resources are not in consequence depleted without good results.

We feel that no one envies the mere pittance that is handed out to our zealous priests and sisters who are now devoting their heroic lives to the service of the Master among the Negroes of the South and the fast disappearing Indian tribes of the far West. For one who realized their situation, there can be little doubt, that the lives of our early missionaries are being lived again by the mission priests of today who are called on to face the same feeling of loneliness, the same privation of life's necessities, as were their predecessors of the olden time.

On the other hand we feel sure that the small sum total of all the offerings of our American Catholics towards this noble work, cannot impoverish anyone to any great extent, in fact instead of rejoicing we have reason to be ashamed when we contemplate the eighteen millions or more contributed by and for Protestant missionary labors in these self-same fields.

This year of all others we should remember that our fellow Catholics of Europe, especially of France will be no longer in position to at least for the present to maintain their former generous offerings, hence we must of necessity increase our offering so that the many self-sacrificing men and women now giving their best energies to this oftentimes cheerless work, may not through lack of support be obliged to fall by the way.

Holy Thursday Observance at the Cathedral

The Bishop's House,
Portland, Maine, Feb. 10, 1915.

Rev. dear Fathher:

The Solemn Pontifical Mass will be celebrated in the Cathedral on Holy Thursday at 8.45 A. M. It is the wish and spirit of the Church that as many Priests as possible be present at

the Mass and the Consecration of the Holy Oils, and receive Holy Communion at the Mass.

The officers of the Pontifical Mass are as follows: Assistant Priest, Rt. Rev. M. C. McDonough, P. A., V. G.; Deacons of Honor, Rev. A. A. Hamel, P. R., Rev. J. McCarthy, P. R.; Deacon of the Mass, Rev. T. P. Linehan, P. R.; Subdeacon of the Mass, Rev. P. E. Desjardins; Masters of Ceremonies, Rev. J. A. Carey, Rev. G. P. Johnson; Chanters, Rev. A. Dugré, Rev. J. M. LeGuennec.

The following are appointed to assist at the consecration of the Holy Oils: As Priests, Rev. N. Charland, Rev. John O'Dowd, Rev. M. A. Clary, Rev. T. F. Butler, P. R., Rev. H. Gory, Rev. H. H. Hamakers, Rev. L. Bergeron, Rev. P. H. Reardon, Rev. J. P. Nelligan, Rev. J. J. McGinnis, Rev. D. J. O'Brien, Rev. A. C. Côté, O. P., Rev. T. J. Remy, S. M.

As Deacons, Rev. J. W. Houlihan, Rev. E. Gauthier, Rev. J. A. Flynn, Rev. Z. B. Decary, Rev. J. Drolet, Rev. J. A. Laflamme, Rev. J. F. Hogan.

As Subdeacons, Rev. I. Pihan, Rev. F. A. Karpe, Rev. J. A. Farley, Rev. M. J. Kenely, Rev. T. Jos. Mahoney, Rev. G. Poirier, Rev. M. Pomerleau.

The Holy Oils will be distributed in the Sacristy after the Mass by the Masters of Ceremonies. The vascula for the Holy Oils must be of silver or cut glass, made expressly for that purpose, to avoid danger to the sacred contents. In this, as in all similar matters, the letter and spirit of the law of the Church are to be followed. The vascula will be brought to the Sacristy before the Mass and the Holy Oils will be ready for distribution at the end of the ceremony.

For the convenience of Pastors residing at a distance from Portland, we appoint the following Pastors as distributors in their respective sections of the Diocese: Rev. Jeremiah McCarthy, P. R., Bangor; Rev. J. F. Hogan, Caribou; Rev. I. Pihan, Wallagrass; Rev. J. A. Farley, Lubec. Those who desire to avail themselves of this arrangement are requested to communicate in good season with the nearest of these Pastors in order that a proper supply of the Holy Oils may be secured.

Each Priest assigned as Priest, Deacon or Subdeacon for the Ceremony will please bring with him an amice, alb and cincture. All are requested to be present not later than 8.30 o'clock in the upper Sacristy, where the vestments will be prepared.

Dinner will be served at 11.15 o'clock in the Bishop's House.

Yours sincerely in Christ,

LOUIS S. WALSH,

Bishop of Portland.

Pastoral Exhortations

THY KINGDOM COME.

(From the Roman Breviary)

"These, O Rome, the Holy Apostles Saints Peter and Paul, are they who have set on thine head this thy glorious crown, that thou art become a holy nation, a chosen people, a city both Priestly and Kingley, whom the Sacred Throne of blessed Peter hath exalted till thou art become the Lady of the world, unto whom the world-wide love for God hath conceded a broader lordship than is the possession of any mere earthly empire. Thou wast once, O Rome, waxen great by victories, until thy power was spread haughtily over land and sea, but thy power which the toils of war had won for thee, was narrower than that thou now hast, which hath been laid at thy feet by the peace of Christ. It is well suited for the doing of the work which God had decreed, that the multitude of kingdoms should be bound together under one rule, and that so the universal preaching of the Gospel should find easier entry into all peoples, since all were governed by the empire of one city. But this city, knowing not Him Who had been pleased to make her great, used her lordship over almost all nations to make herself the minister of all their falsehoods; and seemed to herself exceedingly godly because there was no false god whom she rejected. But the stronger the bonds wherewith Satan had bound her, the more wondrous was the work of Christ in setting her free." From Sermon of Pope St. Leo the Great for the Festival of Sts. Peter and Paul.

(St. Paul to the Ephesians.)

"I, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called.

With all humility and mildness, with patience, supporting one another in charity.

Careful to keep the unity of the Spirit in the bond of peace.

One body and one Spirit; as you are called in one hope of your calling.

One Lord, one faith, one baptism.

One God and Father of all, who is above all, and through all, and in us all.

* * * * * * * * *

And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ;

That henceforth we be no more children tossed to and fro, and carried about with every kind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive.

But doing the truth in charity, we may in all things grow up in him who is the head, even Christ:

From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity." (From St. Paul's Epistle to the Ephesians, chapter IV.)

The words of Pope St. Leo, in his apotheosis to Rome, show the striking contrast between worldly and spiritual power, and show how the modern world is like to old pagan Rome in permitting every false idea of God to have the same rights as the Christian Kingdom of God on earth.

St. Paul, in his beautiful letter to the Ephesians, sets forth the noble organism of the true Church, "one Lord, one faith, one baptism."

Our Holy Father, Pope Benedict XV, happily reigning over nations at peace and nations at war, sounds the same sublime note, in calling all men to hear the voice of Christ and of His representative on earth, and sketches the true relationship of the Holy Father to all the nations of the entire world.

He no less clearly brings out that divine fact, that the Church is the united body of Bishop, priests and people in every diocese, a unity of faith, a unity of law, and a unity of worship, prayer and sacraments.

All the people, therefore, are rightfully the children of the Church's love, solicitude, search and research. It is the same in the United States of America as in Paris, London, Rome, Africa or Asia.

With this picture of Holy Mother Church in our minds, it is easy to see that the great source of modern evils is in the false idea of what the Church of Christ really is.

Historically, up to the sixteenth century, there was often schism or separation upon one or other, even fundamental, point, but no great apostasy from all the essential doctrines of Christianity. This last condition exists today, as the logical sequence of the great apostasy of the sixteenth century, and no serious student of Christian history or literature can doubt it.

There is not an enlightened Christian leader or teacher in any of the non-Catholic churches of today who believes or follows the complete system, or even the great part of the system, proclaimed by Luther, Calvin or Knox.

But the sad fact is that, while all the original non-Catholic denominations at least held in common several of the doctrines that formed the basis of Christian teaching from the beginning and were as dear to them as to the Catholic Church, today it is doubtful if these common doctrines could be or would be a bond viz., the Divinity of Christ as the corner stone, the immortality of the soul, sin, as a hideous temporal and eternal evil, eternal life as the true ambition of every soul, the present life only as a gateway and preparation, Christian law as well as Christian doctrine unchanging and unchangeable, and other similar essential points.

The process of gradual elimination has made havoc with all these absolutely necessary parts in the foundation of the Christian edifice we call the Church.

Again, the Church was by all declared to be for all times and all nations, and, whatever the form of government in a nation, the nation was to adapt itself to the Church, and not the Church to change her chief traits to suit the varying forms of human philosophy, politics or statesmanship.

The spread of modern democracy, especially and so nobly applied in our own great country, has given the first place to the principle that the people of a country may change from one form to another, from autocratic and aristocratic to democratic, or vice versa, since it is the people that have the right, at all times, to determine under what form they will live.

It was easy to let the mind make the same reflections on Christianity and the Church, hence that they could and should always change according to the winds of doctrine, that might be blowing at one time or another. Hence again, all kinds of churches and evolutions of doctrine would be admissible and admitted.

It is clear from Scripture and from history that such varying and variegated forms are opposed to the real idea of the Church founded by Christ, having a temporal and eternal relationship with the world, to continue His work, hence in all its essential features unchangeable, while having the power and beauty to attract to itself every form of government, every race, language and people under the sun.

His Holiness Pope Benedict XV, in his exalted encyclical letter, which we wish to have read or explained in all the Churches of the Diocese, has thus traced for us all the duty of proclaiming aloud the true conception of the one, holy, catholic, apostolic and infallible Church.

The Reverend Pastors and all priests of the Diocese are urged and directed to give, during the coming holy Season of Lent, on Sunday morning or evening, or even on week-day evenings, a course of instructions on the true Church of God, its right and duty to form, fashion and maintain the Christian conscience in

individuals, in family life and in society of all kinds, thus to build up the true temple of Christian civilization.

Clama, ne cesses, is the voice of the Prophet of old in proclaiming to the world its sins and iniquities and its duty to worship the one true God.

"Cry out, and never cease" is also the voice of the Holy Father in our days to the Christian Prophets and Priests and Teachers, to a world that is blind or blinding itself to the things that are for its peace.

Cry out, and never cease to warn the Catholic faithful, young and old, that faith is a gift from God, the most precious of all treasures in the world and hence, like the most delicate virtue, not to be unduly exposed to the insidious false teachings that abound everywhere.

In the elder days, the strong antagonism between the Church, with her unchangeable doctrines and methods, and the other so-called Christian churches, lessened, if it did not entirely remove, the danger of perversion from the faith and prevented laxity of morals, arising from neutrality or compromise, which did not and could not exist.

Today, the very liberal ideas and patronizing methods of the millions outside the Church, whatever religious or non-religious title they may claim, are like so many atmospheric forces to undermine the faith and practices, even of those who think themselves staunch Catholics, or are so many personal and social factors that break or soften the backbone of former days.

The war now raging between many of the proud European nations will dispel many an illusion, fostered during the last four hundred years, on the social uplift of man by merely rational ideas of civilization and of its chief factors, education, marriage, family life and social pleasures.

The Utopian dreamers of peace, however noble and laudable be their theories and aspirations, will find the old human nature selfish, sinful, brutal and unjust, when it has not been fashioned by the doctrine of Christ the Redeemer, and subdued by Christian law and discipline.

How far the Christian Religion and the Church will come out glorious and victorious, or the world emerge more brutal and revolutionary from the struggling millions, Almighty God alone knows; but in spite of all historic forebodings, we must hope and pray and work for the better things.

If you have ever wandered among the ruins of an old civilization, and tried to picture the beauty and dignity of the former edifice, you have also been sad to see the silent sermons in broken columns and arches, telling of a once proud people.

Dogmatic Christianity and an organic Church are the monuments of Christian civilization built up by the Saviour, Christ our Lord. If they are weakened or allowed to disintegrate,

then the succession is very clear, logical and sure, from Deism to Atheism, to Agnosticism, Materialism, Naturalism and Animalism, each having its moral counterpart and making sad inroads on proud humanity.

Pagan Rome had reached the lowest and last degree when Sts. Peter and Paul wrote, spoke and proclaimed Christ as the only Saviour of the people and empire, His Church and its doctrine as the only true teacher to exalt mankind.

Modern nations have reached one or other degree in the above descending scale, and a return to Christ as the Divine Teacher, in home, school and society, is the only possible salvation.

With all apostolic blessings, I am

Yours sincerely in Christ,

LOUIS S. WALSH,
Bishop of Portland.

Practical Suggestion for the Lenten Season

1. The Missionary Spirit.

A priest has not done his duty by simply leading or following close upon his own flock. His vocation and consecration create a duty of conscience to go after the stray sheep, and to seek those also who are outside the fold.

"Docete omnes gentes gentes." "Praedicate omni creaturae." Alias oves habeo quae non sunt ex hoc ovile; illos oportet quaerere, ut sit unum ovile et unus pastor."

The missionary spirit is needed now as much as ever, in our own state and towards both these classes of people, whom the Church rightfully claims as her predestined children.

A priest has now been established in nearly every center that offers the merest essential factors for a resident Pastor. It is for each Pastor to know his flock, to call each by name, and that they should know him.

2. Un-Catholic Marriage.

There is real cause for sorrow that many Catholics seek partners outside the Fold in the vocation of married life and the upbuilding of a home.

The Church, in her wisdom, born of a long human experience, as also by her divine revelations and intuitions, strongly opposes such unions, refuses to give them any blessings, and never entertains serious hopes of good results.

To reach the high ideal of unity in the family, difficult under the very best conditions because of human weaknesses and lack

of strong personal virtues, becomes a practical impossibility when unity in religion is absent.

This is true for the husband and wife, and more especially for children who see but can never understand why one or other parent does not go to church, does not pray nor receive any sacraments.

How can a mother who is not a Catholic show not only willingness, but zeal, devotion, enduring anxiety and love to have her children baptized, to have them learn the divine science of religion in the catechism, and to follow what has been so justly called the thousand and one aspirations and feelings of Holy Mother Church which go to make up a true Catholic life.

Miracles in the moral order are not promised by Almighty God any more than miracles in the physical order. The lamentable records of so many names that ought to be Catholic, and were so in the earlier days, come largely from these unwise unions, and not less unwise for the non-Catholic than for the Catholic party.

Exceptions in this matter only clearly confirm the almost universal experience; hence, the priests are exhorted once more, "clama, ne cesses, * * * in omni patientia et doctrina" against this fatal germ of disintegration of the Catholic home and the Catholic Church.

3. Un-Catholic Associations.

It is necessary to speak and openly "clama, ne cesses" against the invidious and insidious attempts of various societies with all kinds of letter-heads, Y. M. C. A., Y. W. C. A., A. P. A. and X. Y. Z., to pose before the public as broad and liberal, give a bath or a pair of dumb-bells in an anteroom, or, forsooth, an ice cream supper, and slip in the false seeds or germs of their notions and lotions.

They are neutral only in name, but thoroughly non-Catholic and opposed to the Church in origin, constitution, rules, spirit and motives, and especially in that peculiar atmospheric pressure or environment that no one can escape.

A Catholic can never be or can become an officer, and is debarred by the very constitution or ritual of many of these societies. No Catholic, therefore, worthy of the name, can ever become a member of such organizations, and to do so is to lose one's self respect and, as far as it is possible, to break down the unity, strength and beauty of Holy Mother Church.

These societies are usually commercial ventures, with religiosity, rather than religion, as the string to catch the unwary birds.

To guard the young people and the growing girls and boys of high school age against the infection of such associations is a solemn, sacred duty.

Mid Pastures Green

We often hear the saying "God made the country and man, the city," which fundamentally is true. Comparing life in the country with that in the city we find both have their charms, their advantages, their influences. The question of preference hinges upon likes and dislikes, tastes and early training.

For those who love the gay and restless life of society, who are accustomed to the busy humdrum of rattling machinery, who are not disturbed by the ceaseless rattle of heavy wagons over stony streets, and the dismal clanging and clatter of gongs and bells and whistles of every possible tone, the city offers charms and advantages which all the beautiful descriptions of country life and all the force of logic cannot overcome.

On the contrary, to the lover of peace and quiet and restful repose, the uneventful life of the country offers such charms that neither love of money, nor looming fortunes, nor bright prospects of a successful business career holds inducements enough to drag them from their quiet, unassuming abode. This is my choice and the subject of my little rambling discourse.

Look around. You will find the quaint farm houses and inviting cottages surrounded by delightful gardens and green hedges; nature is attractive in its unadorned garb. There are hills and valleys, mountains and plains, fertile field and verdant meadows. As far as the eye can reach, it will be greeted by a scene that holds the attention of the observer. There you breathe the free, pure air made rich by the fragrance of blooming tree and sweet scented flowers, blossoming products of the soil. You walk and work in nature's garden, where all is fair and lovely to behold; you till the soil, you plant the seed, you harvest the grain, you garner the fruit, all the while listening to the merry tinkling of cowbells, to the sweet singing of birds. After a day's toil in this genial atmosphere, where you have developed a healthy appetite and earned your bread in the way pointed out, you go to rest in your quiet home, with never a pang for the day nor a thought of anxious concern for the morrow.

Each season has its peculiar charm in the country. Spring is the time of awakening from the long sleep of winter. The wheat and seeds of grass that have lain dormant during long months of rest begin to show signs of life; they send their tiny heads above the earth and cover the ground with a garment of velvet green. The trees send forth their buds, blossom, and give promise of a bountiful yield of luscious fruit in the autumn. The gardens show early signs of life and soon fill the air with the

fragrance of sweet scented flowers, and provide the diligent husbandman with fresh vegetables for his daily board.

What a delightful picture to behold the country in early spring, dotted here and there with patches of blooming trees and fields of green grass. What a pleasure to breathe the fragrant air rich with the perfume of blossoming tree and flowering plant!

If spring has its charms, summer and autumn also have theirs. The trees that have bloomed so beautifully in spring now yield their burden of fruit. The grass that covered the earth with its beautiful garment of green and formed such a pleasing sight for the eye in spring is now cut and put away for winter provender. The grain, too, is harvested and gathered into the barns for the winter store, or it is placed in the open market and given in exchange for other necessaries and commodities of life.

Then a change comes over the face of Mother earth. The leaves of the trees are turning to golden hue; they wither and fall. The life that was everywhere manifest during the spring and summer goes out so gradually that we scarcely notice its departure. Cheerless autumn has set in. The wind sighs and moans through the boughs of leafless trees. Nature is preparing for her long sleep of winter. She has yielded from her bosom her great store of riches and now she goes to rest.

It has often been said that the life of the farmer is a hard one, that he must labor unceasingly, in season and out of season, in drenching rain and scorching heat, in the severe cold of winter and under the burning rays of a summer's sun. I grant that he must work. Every one should work. It is the command of God. It is the punishment of sin. There should be no drones among the human kind. "He that doth not work, let him not eat." Yet, of all the work that must be performed by man, there is none so pleasant as that of the farmer. He is not housed within four narrow walls. His workshop is the garden of nature. He is not obliged to breathe the stifling air of the factory, made heavy and sickly by the noxious poisons escaping from chemical products. He breathes the free and uncontaminated air of nature. He is not obliged to stand and work under some cruel task master. He works for himself, and to him work is a pleasure. He knows that he shall reap as he sows. His work at times is heavy, but after the wearing work of summer comes the time of rest and leisure. When nature rests, he rests. He enjoys a long vacation during the winter months, during which time he is obliged to attend only to the small chores around the house. Again he is not bound to certain hours of work. He may start and quit work at his pleasure. He is the most independent man of all this earth. He is master of his little kingdom, which he rules with undisputed sway.

If I were asked to tell what kind of people one finds in the country, I should be obliged to say that there are all kinds. Generally, however, in regard to character and disposition, you will find in lovely maids, fair matrons, blooming youths, and bashful men, a pleasing simplicity of manner. As a rule country-folk are frank and sincere, open hearted and generous, kind and sympathetic, ever ready to do a favor, and never forgetful of one received.

And it is not to be marvelled that you find these characteristics among these gentle, simple people. They are uncontaminated by contact with the unwholesome influences of evil associations. They breathe the perfectly pure and healthy atmosphere of moral influence. They hold constant communication with nature and nature's God.

B. C. T. '10.

The Exclusion of Vile Publications from the U. S. Mail.

The fact that the United States Mails have and are being in the dissemination of matter injurious to the cause of truth and morals, is at the present moment being carefully considered during these the closing days of the present Congress.

The question has been brought to a head largely through the efforts of our Catholic people aided by not a few influential non-Catholics to check the circulation of that notorious sheet, known and rightly named "The Menace" which is just what its name signifies to the well being of society. The only object of its existence is to revile, slander and calumniate the Catholic Church and her members, particularly her devoted clergy. Either of the Bills introduced by Congressman Gallivan or Congressman Fitzgerald would go a long ways towards protecting not only our Catholic people, but all decent citizens irrespective of creed from many of the evil publications which are today a menace to the existence of good morals, and all that goes to constitute our citizenship in its highest ideals.

The World's Peace

As we scan from day to day the many and conflicting reports from the warring countries of Europe, we find them colored to suit the interests and purposes from whatever Capital or censor's office they may chance to eminate. That we are getting no news of the actual situation seems evident, for we cannot for a moment suppose the strongest European nations could have been engaged in this titanic struggle of many months without causing untold suffering among their poor and much afflicted people, and at the same time bringing themselves as nations to the verge of bankruptcy. We well know that each must be concealing from the other situations which will be little short of appalling to the world at large when the shields of the censors shall have been removed, and we shall be permitted to see the results of this terrible war in all its horrors.

And yet the preparations go on with unabated vigor to continue the work of destruction, and there does not appear to be a single voice raised amid all these nations, even in mute appeal for the Dove of Peace to descend and hover between the contending armies, that the ones on whom the awful burdens must eventually fall, may cease their fratricidal conflicts, and return to their peaceful occupations.

Each one seems to think only of raising his arms to the Lord in prayer, and continuing the work of devastation. Who the victors will be, or what benefits will accrue to them, God only knows. We fear that the fruits of their victories which will leave their populations decimated, and their treasuries empty, will be for them like the fabled ones of old.

That no one calls for peace in the midst of what must soon be universal desolation for the contending nations, may arise from that lack of confidence which perhaps justly exists, because of their dishonest dealings with one another.

If therefore there is no mutual trust among them, a fact which is not at all surprising, there is at least one voice to which they might all well harken. It is the appeal of one whom the world in its pride has often set aside, but whom it has never been able to silence. It is the voice of the one who duly represents the Prince of Peace, at whose behest the warring nations might well pause ere it is too late, to reckon the advantages and cost of their awful struggle.

To them this voice went forth in that Season of Peace and Good Will, as it did so often in the olden time, asking them to renew again that old old custom known as "The Truce of God"

whereby during certain periods commemorative of great blessings, the work of war and destruction should cease, or give place to a season of universal thanksgiving to Almighty God for His many blessings on the human race.

Had the appeal of Christ's Vicar on earth been harkened to as it went forth from his prison cell at Rome on the occasion of the recent annual celebration of our Savior's birth and childhood days, the many nations unfortunately locked in the clash of arms, might now be on the road to the enjoyment of that peace and good will brought by the Saviour to a long expectant world.

Powerless as far as earthly force may be considered, the prayer of Benedict XV, like the Dove of Peace, might well have found a resting place amid the Powers of earth no longer able to trust one another, as coming from one who has at heart both the temporal and spiritual welfare of the whole human race irrespective of nationality, of one who in a word knows neither race nor people.

Disappointed doubtless, but not discouraged, the Holy Father again comes to the front with another appeal to the Christian world, to bend the knee in prayer on the very threshold of the Lenten season in humble supplication to our merciful Lord to bring a war torn world to a realization of the blessing of peace. May this peace appeal coming as it evidently does from the very soul of the common father of Christendom, find an echo in every Christian heart, where we pray it may produce those fruits which can alone assure human happiness.

The Holy Father's message is as follows:

"The dread image of war overshadows the world and absorbs nearly every thought. The strongest and wealthiest nations are in conflict. What wonder, then, that furnished as they are with the latest weapons devised by military science, their struggle is causing enormous slaughter? There is no end to the ruin, no end to the deaths; each day sees the earth flowing with fresh blood and covered with dead and wounded. Who would think that the nations, thus armed against each other, are all descended from one ancestor, share the same nature, belong to the same human family? Who could realize that they are brethren, children of the same Father in heaven?

Distress for All Mankind.

"And while the mighty hosts are contending in the fury of combat cities, families, individuals are being oppressed by those evils and miseries which follow at the heels of war; day by day the numbers increase of widows and orphans, the paths of commerce are blocked, the fields are left untilled, the arts are at a standstill, the rich are made poor, the poor still more destitute; all are made to mourn.

"Shocked by so great evils, we have held it to be our duty at the very beginning of our supreme pontificate and as the first act of our apostolic ministry to take up and repeat the last words that fell from the lips of our predecessor—a pontiff of illustrious and of holy memory—and therefore we earnestly beseech princes and rulers that, moved by the sight of so many tears, so much blood already shed, they delay not to bring back to their peoples the life giving blessings of peace. When the divine Redeemer first appeared upon earth the glad tidings was sung by angels' voices, so now may God in his mercy grant that, at the beginning of our labor as Christ's vicar, the same voice be heard proclaiming 'Peace on earth to men of good will.'

"We beg of those who hold in their hands the destinies of peoples to give heed to that voice. If their rights have been violated they can certainly find other ways and other means of obtaining a remedy; to these, laying aside the weapons of war, let them have recourse in sincerity of conscience and good will. With no view to our own self-interest do we speak thus, but in charity toward them and toward all nations. Let them not suffer our voice of father and friend to pass away unheeded.

"But it is not only the murderous struggle now going on that is ruining the nations and filling us with anxious alarm. There is another dreadful evil, which goes deep down in modern society, an evil that inspires fear in the minds of thoughtful men, because while it has already caused and is threatening still to cause immense mischief to nations, it must also be recognized as the true source of the present deplorable conflict. Truly, as soon as the rules and dictates of Christian wisdom, which are the assured basis of stability and peace, came to be disregarded in the ordering of public life the very structure of the State began to be shaken to its full; and there has also ensued so great a change of thought and conduct that, unless God comes to the rescue, the dissolution of human society itself would seem to be at hand.

"The more prominent disorders are these: The lack of mutual love among men, disregard for authority, unjust quarrels between the various classes, material prosperity become the absorbing object of human endeavor, as though there were nothing higher and better to be gained. These we regard as the four chief causes why the world is so terribly shaken. We must labor earnestly, therefore, by putting in practice Christian principles, to remove such disorder from our midst, if indeed we have at heart the common peace and welfare.

"Yet the truth is that men never acted toward each other in less brotherly fashion than now. Race hatreds are becoming almost a frenzy; nation is divided from nation more by enmity and jealousy than by geographical position; in the same city, within the same walls, the different ranks are on fire with mutual envy; all take as their supreme law their own self-interest.

To Restore Peace His Aim.

"You see, venerable brethren, how necessary it is that no effort should be spared to bring back among men the power of the charity of Christ. This shall be our constant endeavor, the chosen task of our pontificate; to this we exhort you to attend. Let us not grow weary of teaching and practising the injunction of the apostle St. John. 'That we love one another.' Doubtless there are numerous benevolent institutions now doing useful and valuable work, but they do not prove to be of real benefit unless they help in promoting a true love of God and our neighbor; without this they are nothing worth, for 'He that loveth not abideth in death.'

Class War is Unjust.

"When, therefore, the poor assail the rich, as though these had appropriated to themselves what belongs to others, they are acting not only against justice and charity but even against reason, particularly because they themselves might better their own position by force of honorable labor.

"It would be superfluous to point out the consequences, disastrous alike to individuals and to the community, that flow from this class hatred. We all know and deplore those frequent strikes by which the whole of public life, even in its most necessary activities, is suddenly checked; and then the riotous outbreaks, in which recourse is frequently had to arms, and this followed by bloodshed.

"We will not now repeat the arguments that show the untenableness of socialism and similar errors. This has been done with supreme wisdom by our predecessor Leo XIII in his memorable encyclicals, but we appeal to you, venerable brethren, to use your endeavors that that authoritative teaching be not forgotten; that by means of Catholic associations and congresses, of sermons and the Catholic press, it be adequately explained and enforced as circumstances may require. But, above all, and we do not hesitate to repeat it, let us make it our care, using every argument supplied by the Gospel, by reason and by public or private good, to stimulate all men to mutal brotherly love in accordance with the divine law of charity."

Many practical methods for penance, almsgiving, total or partial abstinence from intoxicating liquors and from all merely social amusements, will be found in the Lenten Letters of the past few years.

Total abstinence from intoxicating liquors during the entire Holy Week is most desirable, as a Diocesan offering to the Sacred Heart of Our Lord.

St. Agatha

The monthly intention recommended to the members of the League of the Sacred Heart for February, 1915, "Christian Modesty" has certainly many striking exemplars on the calendar of the saints which the Church honors during this the 2nd month of the year. Among the saintly women thus placed before us, we might name the holy virgins and martyrs, Sts. Agatha, Dorothy, Apollonia, Soteris, Eulalia, and Juliana, all of whom suffered martyrdom for their honor and faith during the general persecutions waged by the Roman emperors against the early Christians. The intention brings before us a subject which we fear is all but forgotten by our womanhood of this present day, for when we see so many of them so eagerly following the fast changing styles from bad to worse, when we have the daily lives of so many shamelessly thrown before us by the daily papers, when we see the mad rush for the pleasures of the theatres and the dance halls where it is hardly possible to find a semblance of Christian modesty, we naturally sigh for that stability of character so evident in the lives of the heroic Christian young women thus proposed for our imitation this present month. They were all noted for their Christian modesty for it was on this account their young lives went out in all that glory of Christian womanhood which merited for them the palm of the martyr, and the honor of the ages.

A most striking example of this truth is that of St. Agatha who was thus crowned during the persecution of the emperor Decius at Catana, about the year 251 of the Christian era. Like many another young and heroic Christian Roman maiden, Agatha was brought up in a home largely blessed with the goods of this world, hence was in a position to gratify her tastes as well as to move among the well to do people of her day, but like many another young Roman maid whom we now honor and esteem, she had from her earliest years consecrated herself to God. This did not however prevent her from having to pass through the crucible of worldly temptation, and that too in a very violent and for that time not an unusual way.

Endowed with both wealth and beauty, Agatha was duly sought in marriage by a young pagan nobleman named Quintianus who did not disdain to stoop to the lowest methods in order to accomplish his vile purposes. He had perhaps already witnessed the constancy of the Christian virgins in the presence of their tormentors, and knowing that this young maiden belonged to the then hated Christians, it was easy for him to have

her brought before him and accused with being an enemy of the gods. This fact once established, the girl of the tenderest years might be handed over to any possible torture.

The one in a long series reserved for Agatha was that of seduction at the hands of a wicked woman and her equally sinful daughters in whose loathsome society the saintly virgin was condemned to pass a whole month. But with the prayer, "Jesus Christ Lord of all things, You see my heart, You know my desire, You possess all that I am, make me worthy to overcome the devil," Agatha passed from day to day in the midst of vilest mortals, in all the strength of her youthful constancy strengthened by her undying trust in Divine assistance, to be again brought before her cruel suitor, by whom she was sent to the rack. From the Acts of the Martyrs, it would appear that Quintianus stood beside her bed of torture, to witness prechance to tearing asunder her youthful limbs, and the laceration of her tender flesh which he felt sure would bring her to his feet.

You little knew, pagan Quintianus, the fortitude and constancy of the Christian maiden of your day, if you expected any possible bodily torture would wreck her fidelity to her holy faith! Would that we had many an Agatha in this our day of laxity of purpose, and questionable modesty! for just listen to her heroic answer to her pitiless tormentor as he commanded the founts of life to be tortured; "Cruel Tyrant, do not blush to torture this part of my body, for you yourself have drawn your infant nourishment from the breast of a woman."

The young maid torn and wreathing with wounds was again thrown into prison there to suffer the effects of her tortures. But our dear Lord does not forget his Christian heroes even though he may at times seem to leave them to their own resources. Agatha's acts depict for us the heavenly consolations which filled her otherwise cheerless dungeon during her remaining days of trial, and enabled her to come forth with her terrible wounds miraculously cured.

The effect of this miracle was however lost on the impious and justly termed "cruel" Quintianus who now ordered his victim to be denuded and rolled over broken pottery and live coals. Dragged back to her prison, this beautiful prayer, the fitting expression and climax of all her young career, came forth from her virginal lips: "Lord, my Creator, you have protected me from the cradle. You have taken me from the love of the world, and given me patience to suffer; receive now my soul." Thus closed Agatha's youthful career. The heights of earthly perfection attained, there remained but one step to the eternal, and she had hardly uttered this her last prayer ere her soul pure and unsullied was called from the trials of earth to the joys of life eternal.

Annual Meeting of the Catholic Educational Association

The annual meeting of the Catholic Educational Association will be held this coming summer in St. Paul, Minn., where it will surely receive a most cordial welcome at the hand of His Grace, the Venerable Archbishop of this thriving western Diocese. For many years Catholic education has had no more constant, or stronger supporter than Archbishop Ireland, and we know of no one who has given so charming an expression to the high ideals of Christian education, as has the illustrious Metropolitan of this middle western province, in his many written essays on this important subject.

This great gathering held under his patronage will be an important one. There are many problems concerning the efficiency of our Catholic schools which must be met and solved. The moment has now come when there should be a well organized system of education under the auspices of the Church which will begin with the child of tender years in the Catholic kindergarten and accompany him through the different grades even to the advanced classes of our now great Catholic American University where it should be possible for our ambitious youth to obtain an education on a par with the best afforded in our so called non-sectarian universities.

The Annual Lenten Offering

The collection for the propagation of the faith, especially among the Indians and Negroes, will be taken up on the first Sunday of Lent. The needs in both cases are so urgent and evident that the generous coöperation of all is expected. To have "Christ and Him Crucified" taught to these wards of the great American people, to give encouragement to so many poor but faithful Missionaries and to carry out the words of our Blessed Lord: "Whatever you do unto the least of these my little ones you do unto me." You are urgently requested to send this collection and the offerings on Good Friday for the Holy Places of Palestine to the Chancery Office at the earliest convenient time.

A New Historical Review

Announcement has recently been made of the publication of a Catholic Historical Review in the near future on the part of the learned professors connected with the Catholic University at Washington. The venture should prove a success. The field before such a review is extensive, and one that has been but little developed. Men like John Gilmary Shea, Martin Griffin with perhaps a few others have given their lives to this work, and when we consider their limited resources together with the little appreciation which they received in their day, beside the great work which they accomplished, we can only give expression to the wish that there were more who had the courage to follow in their footsteps and pick up the many threads which bind the present to the past.

We do not like to think that it has been carelessness on the part of our Catholic people, but rather humility, which has caused them to neglect the recording of their many noble deeds in behalf of our Holy Faith.

But such unfortunately is the case, for we are appalled as it were when we see how little has been done on our part to treasure up and preserve records not only of the past, but also of the present on which the future historian of a hundred or more years hence will place a priceless value.

To vindicate the past requires a very close study of that day however distant it may be, amid the few mementoes that may still remain. Conscious of how rare at times are these records, and how we are obliged to leave a great deal to our imagination, as to what must have been the facts of those remote ages in the history of the Church in our country, how frequently do we not wish that more care had been given to what after all did not belong so much to the ones apparently concerned, as to the Church whose interests were most at stake.

How many a time a parish has been founded by word and no record left of its beginning. How often have churches been built, dedicated, etc., funerals of devoted pastors or efficient helpers taken place but a few years since, yet one is surprised at how nearly impossible it is to get at the real facts, when at the most it would have required only a few moments to have recorded in but a few words which would enable the future historian to place a just value on past events and departed persons.

With the well known prestige of the American Catholic University, and the eminent men connected with its faculty, behind a work of this kind, we see no reason why it should not succeed, and why we may not wish it a long career of usefulness in the thrilling history of the Church in our Country.

Our Bird Neighbors

All persons are more or less interested in the birds. Even the less observant notice at times the songs, plumage and habits of "our brethren of the air." But most of us neglect the charm of more intimate companionship and are content to learn only the names of a few of the commonest species. I know it is not easy to become skilled in bird knowledge. Still a passing acquaintance with the feathered flock, if graciously cultivated, will open the doors to wonders of which we never dreamed.

We are surrounded here at St. Joseph's Academy by a wide sweep of nature's beauty at its best, the favorite haunt of a great variety of birds. Our walks around and through the grounds enable us to be on the look-out at will for all manner of birds.

When we have time, we can find the names of those we have observed. Excellent bird-books are in our reference library.

After we have identified a few birds, we begin to be interested in their habits. We notice how the sparrow builds her nest; how she drags ponderous little straws along the ground and often tumbles about in the air like a leaf in a whirlwind, when a breeze catches her load. The other day a dry shaggy weed was rolling across the campus. Two or three sparrows attacked the bundle whenever the breeze lowered. They followed it around and around for more than fifteen minutes, performing all kinds of amusing antics to get the little seeds.

Although our English or house sparrows are blamed for more mischief than is their due, I believe they ought to be exterminated. But many persons do not know that they often kill the song sparrow or some other variety by mistake and many of our best birds suffer on account of the winged pest.

Some time ago a certain city determined to rid itself of sparrows. Poison was used as one of the means, and it is estimated that hundreds of other birds died that were a blessing to the neighborhood. Decimate house sparrows if you will, but do not harm any other birds. During the course of the year more than twenty varieties of sparrows visit the grounds surrounding the Academy and about ten kinds nest here. Taking this for a basis imagine how many other birds can be seen!

With an opera glass, very good observations may be made as was my experience one afternoon. I was sitting under a tree intent on seeing all that possibly could be discovered when a large male junco perched on a low branch and peered saucily down at me. I slowly raised the glasses and found it was almost the size of house sparrow, but looked smaller because its tail is long. It was slate-colored above, darkest on the head

and neck, almost black in front. Underneath it was white. Its bill was pink, tipped with dark brown and the tail-feathers were gray above and white below. The two outer ones on each side (which show very plainly in all juncos in flight) were white. I suppose it was on its way home after a winter in the south. These birds spend their summers far up in Canada. A flock of over two hundred spent a day or two in our "woods" this spring and then sped onward to the north. A few days later another much smaller party visited us. A few stragglers still tarry here and I am hoping they will nest in our vicinity. Juncos are for the most part friendly, and mingle freely with other birds; but once I saw a sparrow try to seize a tid-bit from a junco, who drove him from the scene of action.

But juncos do not always enjoy triumphs in their jousts. I found a few feathers lying in the orchard one morning and, on glancing up, saw a butcher bird flying off with a poor junco for his next meal.

Have you ever heard a company of song-sparrows carolling joyously in the springtime? They never sing more sweetly than when they flit carelessly about before they have a family to worry them. We have our plentiful share of song sparrows. They are especially numerous among the oaks and pines. Many lark sparrows are found nearby, who accompany them in their gladsome warbles. Quite a large number of lark sparrows are accustomed to gather every morning down in a clump of bushes near the Avenue below our grounds.

It is not difficult to distinguish our common sparrows although they look more or less alike. The English sparrow—the male—wears a black neck-tie, his wife hasn't any!). The vesper sparrows are about the size of a house sparrow, and may be known by their white outer tail feathers. Lark sparrows, seen also in the fields, pastures and prairie lands, and along dusty roadsides, are recognized by a striped head, a small dark spot on a clear, light gray breast and by the outer tail feathers which are tipped with white.

We all know the chipping or social sparrow. It is an inch or so shorter than the English sparrow and may be distinguished by its size, its chestnut crown, black forehead and a black line passing through the eyes. These happy little neighbors have nests in the hedges and one can easily find a dozen bird homes during the nesting season. The field sparrow is a trifle larger. Its crown is brown with no black markings, its breast and side are washed with brown and its back is a reddish brown. They are found in the vicinity of our grounds. Sometimes they dwell in dry, hot places which are unbearable to other birds, for instance, in recently burnt fields and woods when the sun beats fiercely down. The song sparrow has a white throat and a small black spot on its breast, hung there, as it were by a necklace of brown dots across his chest.

These various species are the most common of our sparrows but they are not, by any means, all the kinds. The notes of the song sparrow are liquid and musical. They remind one of the canary, so much that I have heard of fraudulent bargainers who dye them and palm them off as such. The lark sparrow is also a sweet singer but the rest—well, "God is not obliged to make all birds sing."

Sparrows suggest sparrow hawks. I shall never forget the first glimpse I caught of this handsomest of hawks. One Sunday morning I heard birds beneath my window, when suddenly their sweet singing changed to cries of utter alarm. "There's mischief abroad," thought I, and rising quietly, I went out and looked around for the cat but he was not to blame. Later the birds began to sing and I gave up the search.

On my way back I chanced to see a hawk underneath a lilac bush with a small bird in his talons quietly feasting on it. He was a little larger than a robin and of a bright reddish brown color. But sparrow hawks seldom venture so far away from the woods.

Hawks are rather hard to identify, but we can find four or five varieties at least.

Kingfishers are not as common near the Academy as in some other places, still I have seen them a number of times and heard them oftener. Their note is known to every lover of field and stream. It is a "loud, harsh rattle, penetrating a great distance and can easily be heard a half mile away on a clear quiet day."

We have five species of woodpeckers. The hairy woodpecker, spotted black-and-white, with a small red patch on its head and a clear gray breast. It is a bird of the deeper woods and is rather large, lacking only an inch of being the size of a robin.

The downy woodpecker has been called an "India-paper edition of the hairy," and is more common in cities. The other three we know well,—the red-headed woodpecker, the sapsucker, and the flicker. All kinds have been seen on the grounds within the year, even the hairy woodpeckers are among the best foresters we have and should always be protected. One curious incident concerning a flicker which accurs to me. In my reading about the habits of this little feathered species, I recall a story of how some person, worthy himself of the fate of Tantalus, robbed a nest of its single egg, day after day. But the persistent little flicker would not be outdone until it had laid eighty-four eggs.

Similar to woodpeckers in their habits are the brown creeper, the nuthatches, and the black-and-white warbler. All these birds may be seen on our campus. The warblers are among the most numerous genera and ordinarily the least seen.

There are some fifty-four varieties which may be seen during the year, but twenty-five would be a good list for any of us. Being so numerous, it is impossible to mention each kind.

A second cousin of the warbler is the wren. There are several species and one ought to observe these interesting little birds. It was my custom when at home during the long summer vacations to rise very early on bright sunny mornings and station myself in a clump of box-elders which were near by, to watch the birds. I did not have to search for them, the birds came to the elders in large numbers. There I got my first sight of many kinds of warblers and other birds. One morning a redstart and his mate came to sing and breakfast.

How magnificent these little folks were in their plumage; the male in orange and black; the female in gray and yellow, but none the less proud of her robes.

Redstarts, indigo birds and scarlet tanagers always crowd together in my mind. All three live in our hills, and the indigo bunting and scarlet tanager especially can be seen almost any day in their season. It is a pity not to have observed these beautiful birds. Only the males are brightly colored, the females being brownish or a grayish-yellow. The indigo bird is a bright indigo blue; the tanager, a bright scarlet with black wings and tail. Both are about the size of an English sparrow. The tanager's song is not especially noteworthy but the indigo bird's is charming; it much resembles the gold-finches'.

Both the gold finch and the indigo bird sing joyous carols to their lady mate from some branch or shrub, to while away the weariness of the long hours of setting.

These are then a few words of introduction to the birds of our neighborhood. I regret that there are many of us who take little interest in field and forest. We, thereby, miss many hours of keenest pleasure and profit, that might be had for the wishing. Bird-life acquaints us with a great part of that great life of nature whose marvels men have pondered over since the creation. It has astonished the scientist, inspired the poet with his sweetest odes, and won the hearts of saints. St. Frances of Asissi called the birds "my little brothers."

The study of birds leads us to higher thoughts. In the created we admire the Creator.

The painting makes us praise the painter; the statue, a work of art, makes us honor the sculptor; beautiful music not only charms the ear, but fills us with reverence for the composer. In the birds we praise Him who made their tiny form, covered it with beautiful feathers, modeled the marvelous throat from which gush the most liquid of melodies, and instilled into each little heart the instincts necessary for the performance of its special duty. "O the depth of the riches and of the wisdom and of the knowledge of God."

A STUDENT, '10.

The Immigration Bill

President Wilson's Veto

We are pleased to note the universal approval given to President Wilson on the part of the Catholic press, for his veto of the Immigration Bill to which was attached a literacy test which would eventually deprive our country of many a deserving applicant who would later on make a very useful and desirable citizen. Such has been the history of the past and we should have no reason to fear for the future.

Developing the fact that a literacy test should not be made the sole condition for refusing a worthy immigrant admission to the United States the President says in part:

"It is with unaffected regret that I find myself constrained by clear conviction to return this bill. Not only do I feel it to be a serious matter to exercise the power of veto in any case, because it involves opposing the single judgment of the president to the judgment of a majority of both the houses of congress, but candor and a sense of duty with regard to the responsibility so clearly imposed upon me by the constitution in matters of legislation leave me no choice but to dissent.

"In two particulars of vital consequence this bill embodies a radical departure from the traditional and long established policy of this country, a policy in which our people have conceived the very character of their government to be expressed, the very mission and spirit of the nation in respect of its relations to the peoples of the world outside their borders.

"It seeks to all but close entirely the gates of asylum which have always been open to those who could find nowhere else the right and opportunity of constitutional agitation for what they conceived to be the natural and inalienable rights of men and it excludes those to whom the opportunity of elementary education has been denied, without regard to their character, their purposes or their natural capacity.

"Restrictions like these, adopted earlier in our history as a nation, would very materially have altered the course and cooled the humane ardors of our politics. The right of political asylum has brought to this country many a man of noble character and elevated purpose who was marked as an outlaw in his own less fortunate land who has yet become an ornament to our citizenship and to our public councils.

"The children and the compatriots of these industrious Americans must stand amazed to see the representatives of

their nation now resolved, in the fullness of our national strength and at maturity of our great institutions, to risk turning such men back from our shores without test of quality or purpose. It is difficult for me to believe that the full effect of this feature of the bill was realized when it was framed and adopted, and it is impossible for me to assent to it in the form in which it is here cast.

"The literacy test and the tests and restrictions which accompany it constitute an even more radical change in the policy of the nation. Hitherto we have generously kept our doors open to all who were not unfitted by reason of disease or incapacity for self-support or such personal records and antecedents as were likely to make them a menace to our peace and order or to the wholesome and essential relationships of life.

"In this bill it is proposed to turn away from tests of character and of quality and impose tests which exclude and restrict; for the new tests here embodied are not tests of quality or of character or of personal fitness, but tests of opportunity.

"Those who come seeking opportunity are not to be admitted unless they have already had one of the chief of the opportunities they seek, the opportunity of education. The object of such provisions is restriction, not selection.

"If the people of this country have made up their minds to limit the number of immigrants by arbitrary tests and so reverse the policy of all the generations of Americans that have gone before them that is their right to do so. I am their servant and have no license to stand in their way. But I do not believe that they have. I respectfully submit that no one can quote their mandate to that effect.

"Has any political party ever avowed a policy of restriction in this fundamental matter, gone to the country on it and been commissioned to control its legislation? Does this bill rest upon the conscious and universal assent and desire of the American people? I doubt it. It is because I doubt it that I make bold to dissent from it. I am willing to abide by the verdict, but not until it has been rendered. Let the platforms of parties speak out upon this policy and the people pronounce their wish. The matter is too fundamental to be settled otherwise.

"I have no pride of opinion in this question. I am not foolish enough to profess to know the wishes and ideals of America better than the body of her chosen representatives known them.

"I only want instruction direct from those whose fortunes, with ours and all men's are involved."

Life of Cardinal Cheverus

Adapted from the French of J. Huen-Dubourg.

XIII.

His Seminary Life.

Placing no great value on worldly praise, John de Cheverus' thoughts naturally turned toward higher inspirations. For the sake of his holy vocation he judged it wiser to enter a seminary than to remain at Louis-le-Grand-College. He felt that the holy state to which he aspired required that he should train under a severer rule where he would have the advantage of more constant and helpful exercises of piety, where he might live in harmony with his laudible aspirations. While reflecting on this question the zealous young man learned that there were several vacancies in Saint-Magloire's Seminary at Paris, which were about to be filled by a competitive examination. He at once presented himself with the usual result that first honors were easily his. The day of his entrance to this pious community was indeed a happy one for L'abbé de Cheverus; for him this seminary became another Cenacle where he might prepare himself for the reception of the real sacerdotal spirit. If he had heretofore shown great devotion to his duties, his life in the seminary if anything manifested a still greater love for his obligations and a more ardent desire for perfection. Long before his arrival at Saint-Magloire he was already known by reputation, but when they had a chance to learn more intimately the very essence of simplicity and goodness in one so talented, both pupils and teachers were agreeably surprised. Their admiration gave birth to an esteem, a fondness, we might even say a tender love which the unassuming young man did not even realize or suspect. Overlooking the true source of these kindly feelings towards him he seemed in his modesty to forget his own merits and to attribute these many evident marks of predilection of the part of both his superiors and fellow students to a desire to encourage rather than extol any personal qualities he might possess.

These favors were never forgotten. He used in after years to recall them frequently, and to renew the consolation which had been his while in the midst of such kindly surroundings: "Oh my fortunate seminary years," he would exclaim, "the best of my life! Happy were the days when my duties were so few! With everyone so good and indulgent toward me, far and distant from my soul so tranquil were life's many cares!" While in this sheltered sanctuary his one thought was to perfect himself in the ecclesiastical sciences.

XIV.

His Friendship With Fr. McCarthy, S. J.

Among his companions at Saint-Magloire was a young Irish seminarian, a son of the illustrious Lord McCarthy who had years before because of religious persecution left Ireland and taken refuge in France. The possessor of a very fine library and very studious in his habits, his son followed in his footsteps, so perfecting and developing his talents as to become a few years later a member of the Society of Jesus, and one of the greatest preachers of his day. Young McCarthy and John de Cheverus had so many amiable qualities in common that they soon became fast friends. To render their free time profitable Abbé de McCarthy spoke to his friend about the beauties and utility of the English language, proposing that they take it up as one of their regular studies. If the young Abbé de Cheverus could have then foreseen his future career he would doubtless have taken advantage of this opportunity; but as matters then appeared to him, he saw in his friend's proposition only a useless accomplishment and told him that it would be better to devote their entire energies to the great work of preparing themselves for the sacredotal state.

XV.

His Ecclesiastical Studies.

With his very existence given over to the study of clerical sciences he commenced from the first moment of his stay at Saint Magloire, to nourish his soul with the study of Holy Scripture. In this he found happiness untold; his sweetest and best recreation. So great was his love and admiration for the sublime and touching passages of Holy Writ that it was not unfrequent to find its sacred pages watered as it were by his tears. Next to the Bible came the study of church history. In this he loved to follow the record of our Holy Faith as it spread among the nations, its illustration in the lives and virtues of the saints, the rise and fall of heresy and the gradual development of church history. His knowledge of Greek and Latin together with Hebrew which he soon acquired enabled him to read the works of the early Christian fathers in their original language as well as Holy Scripture at its very source. The study of Theology was his chief occupation for he well understood its supreme importance; he realized that it is as it were the key to the ecclesiastical edifice, without which it is impossible to teach, prove, or defend the Christian religion, to direct or solve the doubts of the faithful.

In his day, students from the different seminaries at Paris were obliged to follow the lectures at the Sorbonne, but most every one seemed to believe the courses given in the seminaries

sufficient and to consider assistance at these lectures only as a matter of form or compliance with the law, hence for the most part very few of the many present took trouble to follow, choosing to make the hours spent at this seat of learning a source of recreation rather than mental development. The Abbé de Cheverus did not, however, have the same views as did the vast multitude of his fellow students. As far as possible in the midst of this disorderly assemblage he listened attentively to the lectures endeavoring thereby to encourage the professors who in truth got very little encouragement from the greater part of their audiences.

XVI.

His Charming Eloquence.

His easy and graceful delivery whenever he was called on to take part in the discussions at the Sorbonne or any of the other seminaries at Paris was long remembered. For elegance and purity of style he had made a special study of the best Latin Theologians of his day; he did this in such a way as to render their style and manner of expression his own. He moreover became so proficient in philosophical works of Cicero as to be able to grace his speeches with all the elegance of the Roman orator, giving to the expression of his thought all those happy turns so peculiar to the Latin tongue.

To such a degree did he pursue his studies along these lines that he felt obliged in after years to reproach himself with having employed for this purpose time which might well have been devoted to other subjects. It was about this time the noted Superior General of Saint-Sulpice, happened to make his acquaintance. Not slow to recognize his works and place a just value on his talents Father Emery at once offered him a free bourse at Saint-Sulpice, but the young man was too much attached and too grateful to his directors at Saint Magloire to think of accepting this generous offer.

XVII.

His Ordination.

The Abbé de Cheverus had received the Diaconate in the month of October, 1790, and was just beginning the second year of his Licentiate, when his Bishop, Mgr. de Gonsans made application to the Holy See for a dispensation permitting him to ordain this talented young man before the completion of his twenty-third year.

The Bishop of Mans easily forsaw the terrible storm which was about to burst on the Church in France; he saw that it would probably disperse the Bishops; that it would render ordination difficult if not impossible; he saw the value of men so promising as Abbé de Cheverus to the church, so after having obtained the desired permission he proposed his immediate ordination. It took courage to receive Holy Orders in those days already so threatening, so fraught with danger. The

clergy had already been deprived of their support; a civil constitution had been decreed and an oath prescribed for all the priests in office. There were consequently in prospect for a priest at this time only poverty, persecution and death. But John de Cheverus did not hesitate; and even though he was not yet twenty-three years of age he received holy priesthood on the eighteenth of December, 1790, at the last public ordination in Paris before the revolution. He left at once for Mayenne where he celebrated his first Mass Christmas eve at midnight, his second being the solemn Mass of the day.

XVIII.

Father Cheverus is Nominated Cannon and Appointed Assistant at Mayenne.

Frail and suffering with paralysis his venerable uncle Lefebvre de Cheverus, pastor at Mayenne, lost no time in writing the Bishop of Mans beseeching His Lordship to permit his nephew to remain as assistant to be his co-laborer and, as it were his right arm in the administration of the parish. The good bishop well aware of the aged priest's condition and knowing his necessities did not have the heart to refuse him this great favor, but at the same time he wished to give an evident proof of the esteem in which he held this worthy young priest. The fact that the National Assembly had already dissolved his Cathedral Chapter made it possible for him to raise his young friend to the dignity of a Canon and since there were no longer any functions or obligation of residence, the Bishop could easily allow him to remain assistant at Mayenne.

XIX.

His Zeal in the Ministry.

Now a Canon and assistant priest, the Abbé de Cheverus began without delay the work of the ministry at Mayenne. Even though yet a mere youth, he showed all the zeal, prudence and character of maturer years. His sense of justice supplied his lack of experience. Remarkable for his punctuality the hour of duty always found him at his post. His catechetical instructions to the children were so interesting that even crowds of grown up people wished to follow them. There was a clearness, a forcefulness, an unction in his sermons which seldom failed to carry conviction and persuasion in the hearts of all his hearers, so much so that the old people in after years used never to tire telling about his numerous penitents, his visits to the sick, his assistance to the poor and the consolation which he brought to the unfortunate.

XX.

He Refuses the Oath to the Civil Constitution.

More threatening from day to day grew the approaching storm,— and the civil authorities soon demanded of the priests at Mayenne that they take the impious oath of support to the

new constitution of their country. John de Cheverus refused with a nobility of character which did him honor; his aged uncle and his brother priests followed his heroic example. Now came the order for them to quit the parochial residence and give up their benefices to whoever would accept the conditions then imposed on religion by the revolution. He took his departure quietly; the gravity of the situation did not affect him in the least; he continued his work as usual teaching catechism, instructing, hearing confessions as though nothing had happened. Bishop de Gonsans had obtained from the Holy See sometime previous special faculties for the consecration of altar stones with permission to subdelegate the same. Duly authorized by his Bishop, Father Cheverus began to consecrate altar stones for private homes where he might offer in security, the Holy Sacrifice. On the fifteenth of August, 1791, the municipal authorities called on him anew to take the oath to the Revolutionary Constitution. His refusal as usual followed their request. He was now stripped of his privileges, the sole exception being that he and his confreres might yet celebrate Mass in the parish church.

In the midst of these tumultuous scenes Abbé de Cheverus remained serene, continuing (secretly) to perform the duties of his holy calling—in an improvised chapel in his father's house where he celebrated Mass and administered the sacraments to the faithful.

XXI.

His Appointment to the Pastorate of Mayenne.

Conditions remained unchanged until the beginning of January, 1792, when the death of his beloved uncle whom he loved like a father, took place. His Bishop, Mgr. de Gonsans, then in attendance at the States General, hastened, as soon as he learned the news of the death of this venerable priest, to instruct his secretary, M. l'Abbé Décalle to give Father Cheverus immediate notification of his nomination to the vacant parish; he also judged it wise to clothe the young priest with the power of a Vicar General.

Though a mere youth Abbé de Cheverus was already influential and considered an authority on Canon law, so much so that his advice on the question of the oath to the Revolutionary Constitution was often sought by his brother priests who regarded his decisions as authoritative. He gave both light and strength to those needing instruction or encouragement. Hence the news of his nomination threw dismay into the camp of the Revolutionists for they well knew that his prestige was already great among the people of Mayenne and could see but little hope for the Revolution and the Constitutional Church once he was in full possession as pastor of the Mayenne parish. They now determined to rid themselves of his all powerful influence. But how to accomplish this pur-

pose? They saw at once that his devoted people would not tolerate violence, so they decided to threaten him on the quiet. Three days after his appointment one of the conspirators called and informed him very decisively yet most respectfully that the Revolutionary Committee had decided to burn his father's house that very night unless he instantly departed, and that this would be only the beginning of his troubles.

XXII.

Fr. Cheverus is Obliged to Leave His Parish.

Prudence and filial devotion to his parents seemed to dictate that he should spare them these afflictions, so he decided to depart. Accompanied by his friend Father Songé, who afterwards closed his career as pastor of Mayenne, he took his immediate departure. That night they sought refuge in a country house a short distance from the city and continued on the next day to Laval where all the priests who had refused to subscribe to the required oath, were, as it were, under arrest.

Though permitted while here to remain with his friends, he was, nevertheless, obliged to present himself together with his brother priests for daily inspection by the authorities who apparently took no chances in their escaping. He thus passed two months and a half bemoaning the evil days that had befallen the Church in France; now and then he had the pleasure of an interview with Mgr. de Hercé, Bishop of Dol, who had been obliged to flee not only from his diocese but even from his paternal home and was then a prisoner at the Department headquarters.

XXIII.

His Departure for Paris.

In the month of June of the same year after a short imprisonment in the old Franciscan monastery at Laval, feeling that their lives were in danger and not knowing the moment when the infuriated populace would attack them, Fr. Cheverus decided that it was best for him to leave a country which seemed to think of little else save the slaughter of her best citizens.

Slightly indisposed, he obtained permission to spend a few days at home. As soon as he found himself in the bosom of his family he told his parents he was about to flee to England where he would await the passing of the storm and the dawning of better days. It is easy to picture the scene caused by this announcement which meant that they must witness the departure of one who had been the honor and consolation of their household, for a foreign land whence he might never return. Fr. Cheverus did his best to dispel his parents' fears, and filled them with hope for the future. "If I can only reach England," he said, "have no fear for young as I am I can live anywhere. It is always possible for one willing to work to earn his living."

XXIV.

Fr. Cheverus Remains Concealed Several Months at Paris.

With a merchant's passport, in civilian's attire, after having consoled his broken hearted parents as best he could, Fr. Cheverus tore himself from their arms and hastened to Paris where he arrived on the 26th of June, 1792. Here he was soon recognized and denounced to the committee of vigilance; he now hurriedly changed his lodgings and took refuge at a small hotel in an out of the way part of the city not far from St. Stephen's church. Here he remained two months hardly ever leaving the house, not knowing what moment death might come to him, while seeking an opportunity of escaping to England. The law of August 29th, 1792, ordering the deportation of all priests refusing to subscribe to the Constitutional oath was now in force. Fr. Cheverus at once decided to take advantage of this opening for he had thus far only by a miracle as it were escaped the repeated attempts made for his apprehension. The recitation of his breviary and other prayers had already revealed his identity as a priest, to his host.

While the terrible massacres of the 2nd and 3rd of September were taking place, he happened near the Carmelite Convent just as the fiends were wreaking vengeance on their hapless victims. On this occasion his young brother then a law student at Louis-le-Grand College, had great difficulty in saving him and even had to keep him concealed in his own room for several days.

This situation was not at all pleasing to Fr. Cheverus who wished to leave it at any cost, even at the price of maytyrdom for he envied the happy lot of those who had sealed with their blood their attachment to the faith: "Oh how fortunate I would have been," he used to say "had a gunshot given me the martyr's crown."

XXV.

His Departure for England.

But since this blessing was denied him he charged his brother to do his best towards facilitating his passage to England. For this purpose he already had his passport as a merchant from Laval but to make the matter safer he decided to procure one authorizing him as a priest to leave France. He therefore presented himself as pastor of Mayenne and was accorded under the law of August 26th the desired permission. He at once left Paris in civilian attire, went to Havre, whence he embarked as soon as possible, happy in being one of that devoted band of the French clergy which preferred exile to the denial of the principles of their holy faith.

The Catholic Church in Maine

Pentagoet, 1654.

From 1654 until July 31st, 1667, while Acadia remained under English rule we may reasonably presume that little or no opportunity was given the few French families remaining at Pentagoet or at any point along the Acadian coast to enjoy the ministration of their religious teachers, but with the signing of the treaty of Breda, July 31st, 1667, all the country lying east of the Penobscot was again returned to France, yet it was only in 1670 that we have the formal transfer of Pentagoet from the English under Cap. Richard Walker to the French government represented by Hubert d'Andigny, Chevalier de Grandfontaine.

To no one did the signing of this treaty bring greater joy than to the illustrious Bishop of Quebec, Francois de Laval de Montmorency, who at once saw that it was now possible to again take up the work of the Catholic Church along our coast. That the Faith had not grown cold in the hearts of the faithful is evidenced by a letter written by Father Petit to Mgr. de Saint-Vallier, coadjutor Bishop of Quebec. Writing from Port Royal where he had been located by Bishop de Laval, Father Petit states that there were in his Parish "about 600 souls, 80 families or more of well disposed, God fearing people, among whom there was an entire absence of profanity, impurity, and intemperance, and although they are scattered along the river to a distance of several miles, they nevertheless come in crowds to church on Sundays, and feast days, as well as being sufficiently prompt in the frequentation of the sacraments.

"God forbid that I should attribute to my feeble efforts, their good dispositions, for they are just as I found them on my arrival, and yet they had been fifteen or sixteen years without priests, while under English domination; it is indeed a pleasure to me while doing justice to them, to attribute this fact to the protection of Divine Providence."

Port Royal was at this time the mother parish of the entire Acadian coast as it had been since the early days of its foundation. This was the starting point of Biard and Masse for Maine; from this source, came the Capuchin fathers to "Old Pentagoet." Did Father Petit likewise take a journey along our rock bound shores? For nine years had the good priest been at Port Royal when he wrote the letter from which we have taken the above quotation, and we believe that he was in

all probability the first priest to visit Pentagoet after the departure of the Capuchins, for we cannot conceive of a man so noted for his zeal allowing so many years to pass by without visiting the distant portions of his extensive parish. In fact this deeply interesting letter would indicate as much, for after calling his Bishop's attention to his lonely life as a missionary as well as his shattered health, he makes a special plea that Father Thury who had been his companion for a few weeks be returned together with another priest, so that "not only the poor families living at a distance of fifteen or sixteen leagues might be visited, but that the consolations of our holy religion may be carried even thirty or forty leagues to those along the river St. John and other neighboring points on the coast where there is no missionary."

We have another reason for supposing that the worthy pastor of Port Royal was no stranger at Pentagoet. Shortly following the signing of the treaty of Breda, there came to Pentagoet, a man whose name was destined to be during many a trying year, a household word throughout the length and breadth of both the English and Acadian colonies. An old soldier and a brother officer in the famous regiment Carignan-Salières, Jean Vincent de St. Castin and Louis Petit had long been united in the bonds of the closest friendship. They had both served together in the wars against the Iroquois and the English colonies. With the coming of peace, Captain Petit had entered the seminary at Quebec where he was in due time advanced to Sacred orders and holy priesthood, while his friend Baron de St. Castin had settled at Pentagoet where he finally succeeded to the command of this important post about the same year that Father Petit was sent to take charge at Port Royal. That Baron Castin was a frequent visitor at Port Royal is evidenced in Father Petit's reports to Bishop Saint-Valier, from which we easily glean that it was no unusual occurrence to have the Baron and a large party of followers present at Sunday services in the church at Port Royal. It is therefore not at all unreasonable to suppose that the Abbé Petit was a frequent visitor during these years at Pentagoet where he ministered to the needs of the faithful who still called for the consolations of our holy faith.

We find however no evidence of any priest residing at Pentagoet from the departure of the Capuchins about 1654 until the coming of Father Thury in 1687. During this period of about thirty-three years the old trading post had often changed masters. It was captured as we have seen by the English in 1654 by whom it was held until its surrender to the French in 1670. In 1674, a Flemish Corsair under the command of John Rhodes appeared off the Post which soon surrendered. The Flemish occupation was followed by the Dutch who assumed

control in 1676 only to be driven out shortly afterwards by a New England expedition from Boston, which left the fort in charge of Baron de Saint-Castin.

We have no means of knowing just the condition of Fort Pentagoet when it was first captured by the English in 1654. That the English improved and strengthened during their occupancy from 1654 to 1670 there is little doubt, since the description which was made of it at the time of its surrender to Grandfountaine shows it to have been a work of no mean strength.

We feel that this historic document is deserving of a place in our sketch on the existence of the Church at Pentagoet.

Condition of the Fort and Post of Pentagoet as it Was in the Year 1670, the Sixth of August, When the English Surrendered it.

First, a fort with four bastions, well flanked, which bastions, taking them as far as the verge of the terrace inside, are sixteen feet.

The terraces on the inside are eight feet within the curtains. On entering in at said fort there is on the left hand a guard-house that is from twelve to thirteen paces in length and six in breadth.

Upon the same side is a low magazine with another of equal size and length, being thirty-six paces in length and about twelve in breadth, covered with shingles, under which magazines there is a small cellar nearly half as large as the magazines, in which there is a well.

Upon the right hand on entering into said fort there is a house of the same size as the aforesaid guard-house, in which there are three rooms.

Above the passage which is between the guard-house and the house which is on the right, there is a chapel, eight paces in length and six in breadth, built of timber, and with mud walls (bouzillage), upon which is a small steeple, in which is a metallic bell weighing eighteen pounds, the whole covered with shingles.

Upon the right hand is a house, of the like length and breadth as the magazine, of the same character except that it is not all covered, and that it has no cellar.

All of which houses are built of stone from Mayenne, (in the places) where a little repair is necessary.

Sixty paces from the place there is a shed—half covered with plann—twenty-five paces long and twelve wide, which serves to house the cattle.

About one hundred and forty paces from the place there is a garden, which has been found in quite good condition, in which there are seventy or eighty feet of fruit trees.

In regard to the artillery upon the rampart of said fort, the following cannons were found, first:

Six iron guns carrying six-pound balls, two having new carriages and the other four old, and the wheels new, which six pieces whigh, according to their marks,

One	1800	pounds
One	1230	"
Three others	1500	"
One	1350	"

Besides, two pieces carrying two-pound balls, having old carriages and new wheels, weighing

One	1310	pounds
The other	1232	"

Besides, two iron culverns, three-pounders, with their carriages old and wheels new, weighing each 925 pounds.

Besides upon a platform overlooking the sea and outside of the fort, two iron guns carrying an eight-pound ball, having new carriages,

One weighing	3200	pounds
The other	3100	"

In the fort is found 200 bullets from three to eight pounds in size. Lastly, upon the ramparts there are six iron guns without stock, and dismounted, that they judge to weigh 1200 pounds."

Such was Fort Pentagoet, originally erected to stand as a sentinel on the western boundary of Acadia as well as to give protection to the few traders that may have gathered within its walls. What part of the fort as above described owes its existence to D'Aulnay, what part to the English, will probably never be known. Dr. Wheeler in his excellent history of Castine, page 9, voices the not improbable opinion that it was greatly enlarged during its occupation by the English, and in this connection we would remark that the little chapel mentioned as standing over the gateway should be of especial interest to the Catholic reader of today. We note its dimensions as being about 24′ x 18′, its general descriptions and outlines, and we ask ourselves to whom we may ascribe its origin. Dr. Wheeler, page 11, says, "From the descriptive text accompanying the second plan it appears that the chapel, presumably that of "Our Lady of Holy Hope" was built over the gateway, and was doubtless entered from the rampart."

Dr. John Gilmary Shea in his History of the Catholic Church in the United States is of the same opinion. In Vol. 1, p. 336, the learned author writes: "The chapel once served by the Capuchin Fathers was restored to Catholic worship. 'It is described as 'a chapel of about six paces long and four broad, covered with shingles, and built upon a terrace; it is surmounted by a belfry containing a small bell weighing about

eighteen pounds.' This was the only church in the only French post on our soil at that time. When France recovered Acadia we trace the existence of only one priest in the province, the Franciscan, Laurence Molin who seems to have visited all the stations, and drawn up a census, so that he probably officiated in this chapel for the garrison and the handful of French settlers. But the lone settlement did not grow, though Baron de Saint-Castin, ensign of Grandfontaine, Governor of Acadia, or his successor, Chambly, labored earnestly for years to develop the resources of the post and district soon known as the parish of the Holy Family."

After having often traveled the soil of "Old Pentagoet" and having visited her many historic spots, once the seat of former greatness, and having spent hours in conjecturing back "The forms that once have been," we see no difficulty in voicing the opinion in whose behalf many reasons may be alleged, that Pentagoet has seen the rise and fall of at least three Catholic chapels, namely, "Our Lady of Holy Hope," June 6th, 1648; St. Peter's within the walls of Fort Pentagoet, and the "Holy Family," erected during the pastorate of Father Louis Thury to supply the needs of the many Catholic Indians then living in and about Pentagoet.

In our studies of the lives of the early missionaries in our State, the most remarkable fact outside of their great zeal for the propagation of the faith, was the great number of years alloted them for service in the vineyard of the Lord.

The hardships and privations which they endured are only too apparent, and their devotion to the sacred calling admits of no argument hence one would naturally suppose that they would have arrived at the end of life's journey at rather an early year, but when we see men like Druillettes and others whom we might name, approaching the advanced age of four score years and ten, and yet as it were in the very summer of their usefulness, we easily conclude, that man for the most part, whatever may be his burdens, does not suffer from an active and useful career, as much as does he who seeks an existence of comparative ease amid modern conveniences. We may well doubt as to whether our early missionaries would have been graced with extreme old age in the midst of their usefulness, had they been blessed with the ease and comfort of the present day.